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It is inevitable that English names should be misspelt by French printers. The care of the editors has made these misprints fewer and less ludicrous than usual, but M. Moireau has thrice let *Abercombie* escape him on p. 530; Chatham appears once, but only once, without his last *h* (p. 258); *Stairs* appears for *Stair*; Sir Joshua Reynolds twice appears as *Sir Josuah* (p. 797); and most extraordinary of all, as showing whence the author must have got his information on English architecture, the Radcliffe Library at Oxford is represented as the *Radcliff Bibliothek* (p. 796) in the article on Art in Europe by M. André Michel.

Mr. Arthur Hassall's little book does not, of course, pretend to give the same thoroughness of treatment to the period as the big volume of the *Histoire Générale*. It is strictly confined to international politics and gives of them the most convenient account, in a brief compass, that is accessible to students. Mr. Hassall is that one of the group of Oxford history tutors who designed the series of *Periods of European History* of which several volumes have now been published. He had to deal with a period of exceptional difficulty and his experience as a teacher shows itself both in what he inserts and in what he omits. The volume is intended, like the rest of the series, for a humble but useful purpose, namely, to give university students of history a first idea of a period which they are afterwards to study more minutely, to be a guide, in short, rather than a text-book or a treatise. It is in all respects the best book of its kind and on its period in the English language, but it should not be regarded as a definitive book, but rather as a basis for further study. It may be noted in conclusion, to touch on a minor point of difference, that Mr. Hassall seems to have a much higher opinion of Choiseul as a statesman than M. Rambaud, who is inclined to place the idol of former French historians of the eighteenth century upon a very low pedestal indeed.

H. MORSE STEPHENS.

L'État et les Églises en Prusse sous Frédéric-Guillaume I^{er}, 1713–1740. By GEORGES PARISSET. (Paris: Armand Colin et Cie. 1897. Pp. xx, 989.)

THAT such an elaborate study of a single epoch of Prussian history should be undertaken by a French scholar for French readers is as surprising as it is pleasing. M. Pariset has not only chosen a theme which is entirely German, but he has treated it with a minuteness and exhaustiveness thoroughly German. Indeed his book gives evidence that he has almost out-Germaned the Germans in their own particular field. After many years of patient and laborious investigation, during which he has consulted almost every possible source, even the most obscure and local, he has given us a work which, so far as information at least is concerned, leaves little to be desired. The title would seem to indicate that the book is devoted to an investigation of the ecclesiastical institutions of Prussia under the second king; as a matter of fact the study is more than

ecclesiastical and more than Prussian in scope. It is an examination of the inner life of Protestantism in the first half of the eighteenth century, and equally of the workings of that type of eighteenth-century absolutism in government which prevailed under Frederick William I. and Frederick the Great.

Beginning in Book I. with the relation of church and state in Prussia, the author proceeds in the remaining five books to discuss the constitution of the church, the social position of the church, the social work of the church, religious life in Prussia, and the dissidents and foreigners. In the division and grouping of subjects he shows judgment and discrimination, although one is slightly surprised to see such heterogeneous matters as the "White Lady of the Hohenzollerns," the Wolf controversy and the work of Thomasius under one general heading.

The church in Prussia had, after the Reformation, become a constituent part of the state. M. Pariset examines with critical thoroughness the origin and significance of the *jus episcopale* with its application to the Prussian church, and then passes directly from the question of the historical and theoretical basis of church government to an examination of the religious beliefs of Frederick William I. This is a more logical step than might, at first thought, be supposed. The king's peculiar character and ideas rendered it inevitable that during his reign the state's action in ecclesiastical affairs should extend to matters of doctrine as well as of mere administration. As in the realms of politics and education he was never able to discriminate between the mere machinery and the idea, so in religion he was unable to conceive of things which the civil power could not regulate and control. Former Prussian sovereigns had, in fact, been accustomed to exercise a careful oversight in matters of doctrine. By the eighteenth century the royal authority over the church had become "a sort of mixed power, half administrative, half confessional—administrative in law and fact, confessional in fact if not in law" (p. 49). The king "himself dictated to his subjects a rule of conduct which, although presented under the title of 'true Christianity,' emanated in reality as much from the state as from the church" (p. 50).

When M. Pariset ventures to indulge in generalizations, as he frequently does, the result is less fortunate than when he confines himself to actual research. This is illustrated in his treatment of popular beliefs (Book V, Ch. II). He finds German Protestantism very poor in popular beliefs, and declares that this is a "poverty which the intellectual simplicity of the masses made all the more perceptible." So far as legends and traditions actually connected with religion are concerned this is probably true, but even his own pages show how abundant was the mass of credulity and how vivid the imagination in the matter of folk-tales and of those superstitions that lie on the borderland of religion and common life. It is true that the influence of the *Aufklärung* movement was already beginning to be felt, but up to the middle of the century the hold of the old beliefs was still strong. Frederick William possessed not a trace of that cynical scepticism which characterized his successor, and had no dis-

position to bring about a saner attitude towards outworn superstitions. His edicts against magic and sorcery furnish a striking proof of this. M. Pariset also relates, as typical of his attitude towards popular credulity, the well-known story of a learned discussion on the reality of supernatural apparitions. This discussion was summarily terminated by the king's declaration that he had himself seen two such apparitions.

But the eighteenth century *Aufklärung* affected much besides popular superstition. M. Pariset has been at much pains to show that the general interest in theology was already declining. He has worked out a tabular statement of the books published in Germany between 1565 and 1840. The percentage of theological works in the last years of the seventeenth century, or in other words, in the period of least intellectual productiveness, reached the highest mark, while after about 1715 the proportion becomes rapidly less. In 1700, out of a total of 978 books, 430 were theological. In 1710, 589 out of 1368 were theological, while in 1740, only 436 out of 1326 were on theological subjects. In no later year of the century did the number of the theological books reach 400, although the total number of books published had risen to 4012 in 1800.

Within the pale of the Prussian church our author finds that there were in the period 1713-1740, three theological parties, the right, comprising the rigidly orthodox Lutherans and the Pietists; the centre, including moderate Lutherans and Wolfians; and the left, where were grouped the followers of Thomasius, the Rationalists and the Free Masons. Frederick William, incapable of entering into the meaning of the theological subtleties, interfered in the struggles of these parties only when his personal whims and crude ideas of royal authority led him to identify bad theology with dangerous political sentiments. Against the doctrine of election his anger was especially strong, for such a doctrine seemed to him to infringe on the proper relation of subject to sovereign. Likewise he conceived that the teachings of Wolf were seditious, and instituted that memorable persecution which led to such important results. M. Pariset's chapter on the Wolf affair, in which the University of Halle and the work of Thomasius are also discussed, is to be commended as a most conscientious piece of historical work on a subject not adequately treated in the average history of this period.

Of the non-conforming sects the chief were the Socinians, Menonites, Moravian Brethren, Jews and Catholics. Toward all of these the king exercised a greater or less degree of toleration. Strong as was his antipathy to Catholicism he never departed from this policy of toleration except when making reprisals for the persecution of Protestants in Poland and the Palatinate. In following the policy of Prussia towards the Catholic church M. Pariset is treading on ground already made familiar by Max Lehmann in his *Preussen und die katholische Kirche*. In connection with the dissenting bodies the author discusses the Bohemian and Salzburg refugees. The fact that Frederick William utilized the expulsion of the Salzburg Protestants to secure valuable colonists for his waste lands has often been taken to prove that his motives were purely selfish.

The theory that he was, on the other hand, acting as the sincere champion and protector of Protestantism has found equally strong advocates. Between these views it is hard to decide, since, as M. Pariset points out, this would involve a knowledge of the inner workings of the mind of a king who certainly never clearly distinguished between interest and duty.

It would be difficult to imagine a more thorough and searching study of the institutions of the church, the relations of consistories, clergy and laity, the work of pastors, the church revenues, and the authority of the church as a part of the state machinery, than is here presented. If the author has read all the acts and decrees which he summarizes in the seventy-eight pages of an appendix, he is certainly entitled to speak with authority. This is but one of the many mechanical excellences of the work, some others being a well-arranged index and a thoroughly satisfactory table of contents. We have become so accustomed to the lack of these in French historical works that we are prepared to appreciate them when they do appear.

ULYSSES G. WEATHERLY.

Life of Napoleon Bonaparte. By WILLIAM MILLIGAN SLOANE, Ph.D., L.H.D., Professor of History in Princeton [Columbia] University. (New York: The Century Co. 1896, 1897. Four vols., pp. xvi, 283; xii, 283; xii, 270; xii, 313.)

DURING the last twenty-five years many Continental scholars have been concentrating their attention upon the period of the French Revolution, and upon the life and times of Napoleon Bonaparte; and by their researches, their publications of official documents, letters, memoirs and diplomatic correspondence, have rendered thrice antiquated any work written upon the subject before this exceptional historical activity began. So minute, however, has been the specialization, so detailed the research, so eager has the investigator been to analyze the motives of particular men or the nature of particular movements, that thus far there has been a woe-ful neglect of the interests of the general reader, particularly him who gets his information from works in English only.

This is not surprising. The task of digesting and co-ordinating this great mass of material with regard to accuracy, conciseness and literary style, is one from which the majority of scholars might well shrink in dismay. For this reason no adequate life of Napoleon has hitherto been written. The only elaborate study, that of Lanfrey, which was begun thirty years ago, was left unfinished by the death of the author in 1877. Conceived as it was for the purpose of destroying the Napoleonic legend by a free use of the recently published Napoleonic correspondence, its spirit is hostile to the Emperor; and as it was written at a time when little attempt had been made to investigate scientifically the events of the Emperor's career, it is deficient in details. Some writers, like Barni, Seeley and Ropes, have produced only brief sketches; others, like O'Connor Morris and Baring-Gould, whose historical writings it is often